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inaccurate translations, one of two things must be true: either Canon Rawlinson is not fitted to prepare such a book, or he felt it necessary to bolster up the Bible by the statement of what he knew to be false. In either case the book is worthless and the writer not to be trusted.

But is all this to be accepted merely upon the authority of this critic? Is a scholar to whom the world owes so much for his staunch support of the truth as accepted by most Christians, to be cast aside without a hearing? Is Canon Rawlinson reliable? Let those speak who are in a position to speak with authority.

Semitic Work in the German Universities.—Under "Notes from Abroad" will be found in this number a very complete list of those professors in all the German universities who are devoting themselves to Semitic studies, together with the topics on which lectures are to be delivered during the coming semester. This list is an interesting one, and full of suggestions. We learn from it, that while in other countries Semitic studies may not be receiving the attention they deserve, this is not the case in Germany. Germany is the headquarters for all study in this line. One cannot but feel, too, as he reads this list, that the work accomplished by so large a number of specialists must be very great; for the German professor is not so much a teacher as an investigator. He studies, and places the results of his study before his pupils. He does not aim directly to help the student, but to discover truth. Perhaps in this respect he goes much too far. However that may be, is it not true that our American professors go to the other extreme? We believe that the reading of this schedule will give us a broader view of what goes to make up in the widest sense the Old Testament department; for the department includes much more than is generally supposed.

Optional Studies in the Seminary.—The time is now at hand when the question of "optionals" in the theological seminary must be considered. The introduction of "optionals" in college is to be followed by the introduction of optionals in the divinity school. It may be presumed that the study of Hebrew will, first of all, be made optional. We cannot here enter into a discussion of this subject, but we would ask one or two questions:—

Is it or is it not the chief business, the divinely appointed business of every minister to interpret the Bible? Is he or is he not under obligation so to fit himself that he may perform this duty in the most reliable manner? Will any man claim that he can reliably interpret Scripture upon any other basis than upon that of the original text? Is there anything outside of the Bible so important as that which is in it? Is there any study which will throw more light upon the Bible, than the study of the Bible? Has the Bible been studied too much in our seminaries, that now its study is to be made optional? Is not the cry already raised, that in the seminary everything is studied but the Bible? Shall now the candidate for the ministry be declared ready, who knows next to nothing of three-fourths of the Divine Word? Where is the wisdom of all this? What a fearful responsibility is assumed in the position that a man may elect to give up the critical study of the Bible, in his preparation for the ministry? There is here no confusion of terms, for while there may be study of the Bible through the original languages which is not critical, there can be no critical study, except through the original languages.